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be said for any lack of knowledge of the literature of the subject which it may have shown (in common with a good many others here favorably dealt with). But his work had its own usefulness for its time, and too much should not be made of its having been the work of a "solitary" thinker. For the "solitary" thinker might well enough have escaped these defects and there are important senses in which the best work noted in Dr. Caldecott's book has been that of "solitary" thinkers. It is, in fact, a form of disparagement which requires to be carefully and cautiously made, lying, as it does, so near the conditions of the highest (and indeed the only real) excellence. The proof-reading of the book seems to have been carefully done, but misprints like "Fare-brother" (p. 154), and unusual forms of spelling like "insistance" (pp. 103, 122, 124, 150), and "Nazienzen" (p. 185), attract attention. The style is generally clear and good, and adapted to the subject.

The work, as a whole, is probably as well done as one mind could reasonably be expected to make it, and Dr. Caldecott is to be cordially congratulated on the measure of success he has achieved in his laborious undertaking. We take it as an earnest of better things to come from his pen. The work is of a kind that all too seldom springs from the great Church to which he belongs, and is a credit at once to it and to the author.

JAMES LINDSAY.

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WHAT SHALL WE THINK OF CHRISTIANITY? The Levering Lectures before the Johns Hopkins University, 1899. By William Newton Clarke. Charles Scribner's Sons. New York: 1899.

The question What is Christianity? may be approached historically or philosophically. If the former method is chosen, an answer may be sought by defining the thought of the founder himself, or by describing the religious ideas and practices that have been recognized as Christian. If the second method is preferred, an endeavor may be made to find some essential principle, or principles, characteristic of Christianity in all its historic forms and differentiating it from all other religions.

Ritschl and his school made the most consistent effort to identify Christianity with "the historic revelation of God in Jesus." The ideas and principles of Jesus, his spiritual attitude and his

manner of life,—these were Christianity. All later accretions, whether of cultic performance or of philosophic speculation, were heterogeneous elements and signs of deterioration. There is a truth in this position. The water is purer in the Alpine lake than in the mighty stream that flows from it through the lowlands. Men of surpassing genius, in one field or another, pour forth from the depths of their nature a fullness of thought and sentiment that succeeding generations only in part are able to embody in creed and life, leaving ever a residue to inspire new developments. But the difficulty in this case is that, when the right of literary and historical criticism is recognized, it becomes an exceedingly precarious task to determine what Jesus actually thought, and said, and did.

It seems a fair contention that Christianity should be judged by the church, the organization that through eighteen centuries has represented it. But the differences are so great between what has passed for Christianity in one part of the world and in another, in one age and in another, that one despairs of arriving at any conclusion by historic investigation. There is no doctrine and no practice of which it can be said that it has been maintained *semper ubique et ab omnibus*. Theologians like Dorner would therefore seek for a principle underlying the various phenomena of Christian life. In this they are no doubt right. As each nation has its peculiar physiognomy and psychology, however greatly its members may differ, so Christianity unquestionably has certain peculiarities that everywhere and at all times mark it off from Buddhism, Mohammedanism, Judaism and other distinct forms of religion. But aside from the fact that scarcely two thinkers would agree as to what elements should be eliminated as not essential, the principle remaining would approach so closely to what by a similar process would prove to be the essence of any other religion, that differentiation by the accidental appears more feasible than by the underlying principle.

In his Levering lectures, Dr. Clarke deals both historically and philosophically with the subject. The main purpose, however, appears to be neither historical nor philosophical, but practical, apologetic in the best sense of the term. The lectures are designed to commend the things that occupy the author's thought and make his life, his Christianity. Shall we think well or ill of Christianity? It is this question Dr. Clarke answers by placing before us the Christian People, the Christian Doctrine, and the

Christian Power. What noble men and women Christianity has made! Is it possible to think otherwise than well of a form of religion that creates the characters we most admire? It may indeed be asked whether it is possible to think ill of any form of religion when only its best representatives and only their noblest qualities are considered, and also what in each case may be due to national and racial characteristics, physical and social surroundings, or general religious inclination, rather than to specific Christian doctrines and practices. But even so the cumulative impression would remain very strong.

But what is Christianity? On one side it is doctrine, reflecting "five great realities, the fatherhood of God, the saviourhood of Jesus Christ, the friendship of the spirit, the supremacy of love, and the transforming power of divine grace." On the other hand, it is power, since these are realities and whenever they are felt to be such. Again it is possible to inquire whether, in view of Jesus' attitude in preaching not himself—but the father in heaven and the kingdom of heaven, the saviourhood of Jesus is an essential part of Christian doctrine, whether the friendship of the spirit is a different thing from the fatherhood of God, and whether the objective reality of the thing believed is guaranteed by even a feeling strong enough to influence conduct in a profound manner. One is not quite certain as to the meaning of the words used. Dr. Clarke's language is of an admirable simplicity and beauty. But the technical terminology he so wisely avoids had at least the merit of being definite through long usage. Precisely in what sense does Dr. Clarke use the term "saviourhood"? Does he mean by it simply the helpful influence of a good life, marked by high aspirations, clear thinking, deep and reverent feeling, noble and courageous deeds, or does he to any extent associate with it the idea of a gracious performance of special acts having a meritorious value? It is a significant indication of Dr. Clarke's independence of thought that he does not class among the great Christian doctrines that of the resurrection or an eternal life. But it also shows how large an element of subjectivity necessarily enters into every definition of this kind. Nevertheless, there can be no doubt that Dr. Clarke has set down not only the great articles of his own Christian creed, but also positions as generally held among Christians as they are intrinsically important.

Probably no living teacher of systematic theology exercises so widespread, morally uplifting and intellectually emancipating an

influence upon the large Protestant denominations of America and England as Dr. Clarke. His writings have a peculiar charm, the reflection of a large, well-poised, love-inspiring personality.

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FIELDS, FACTORIES AND WORKSHOPS. By Prince Kropotkin. London: Swan Sonnenschein, 1901.

Prince Kropotkin is such a charming and interesting writer that the issue of a new edition of this book at the price of one shilling is an event upon which the public must congratulate themselves. But appreciation should not take the place of criticism. An efficient critic would need to have almost as great knowledge of agriculture and small industries as Prince Kropotkin has himself, and the present critic will therefore limit his observations to what he conceives to be the general trend of the argument apart from the mass of interesting detail in which it is enveloped.

What is the author's argument? What is the book about? It is not easy to say. The sub-title is, "Industry Combined with Agriculture and Brain-Work with Manual Work," but whether the thesis is that this combination *will* or *ought to* take place is not so clear. The book is constructed from or based upon a series of magazine articles, and hence is not in very coherent form, but the main proposition which Prince Kropotkin wishes to establish appear to be as follows:

(a) There is a tendency for nations to become self-sufficing and for foreign trade to disappear.

(b) By proper systems of agriculture and market-gardening the total product of the soil can be enormously increased.

(c) There is a tendency to combine industrial and agricultural work.

(d) All the above tendencies are for the good of mankind.

It hardly seems true that nations are becoming self-sufficing. Protectionists wish it and make great efforts to attain this end. The struggle over the new German tariff illustrates how powerful a political force protectionists are, and yet in spite of everything European countries are becoming increasingly dependent on foreign supplies of food, as has recently been pointed out by Sir R. Giffen in his address to the Economic Section of the British Association, 1901. Whether the general effect of foreign trade is good or bad is a matter on which opinions may be expected to